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章炳麟撰

民國章太炎先生炳麟自訂年譜

臺灣商務印書館發行

中華民國六十九年七月初版

民國章太炎先生炳麟自訂年譜 一冊

基本定價一元一角正

版權
所有
翻印
必究

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印刷及
發行所

臺灣商務印書館股份有限公司

臺北市重慶南路一段三十七號
登記證：局版臺業字第〇八三六號

新編中國名人年譜集成附詳卷索引

下謂新編中國名人年譜集成并以前著者の
十有年民了同一之也。因抗戦而中止。若日
國二十一年一二、本仮初後に就ては、二十
七年一三之年乃抗戦終局、利司在位を了
す。此後、抗戦終局一、以ては、此後、東方國に
目、是後訪明、本仮亦終十の爲、其、中、核、力、
一、一、二、三、十、年、連、同、中、國、史、地、最、大、の、收、入、
外、古、新、著、者、年、終、一、合、計、五、六、二、百、餘、種、一、以、
概、加、研、究、。新、著、者、諸、之、心、。食、料、お、索、。多、有、為、

諸君所訂，或曰按書中八人等述，不知上所謂
之這三事久，吾人知者，誠見其或遺漏也。如
物焉，陳本則議主既經，吾才不遇之以史安大
都詳確。古代亦化原以語新名以修新在，故
解有顧思，此與歷代百史各出新領而皆能可釋
，通者不利於新領之記載。昔者刪法，七或曲
其力之。事而各國時史各為具有正為載之考
也，至曾重曲過甚，今則改其神；然因是而免
生害也乎，故與外人看諸於我，終、而世美矣

（一）

（二）

（三）

（四）

（五）

（六）

（七）

（八）

（九）

（十）

（十一）

（十二）

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（十四）

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（九十二）

（九十三）

（九十四）

（九十五）

（九十六）

（九十七）

（九十八）

（九十九）

（一百）

至唐五代以前。其言雖多。而由後人就史書可
讀之。遂成檢索者。指而論之。而宋以後。其言也。
其言。然今治一語。上元傳書證。其究知宋以後
自讀之此也。其為年之十有餘所。乃之如傳。

今乃施惠於民，雖中亦因藉以達而
其母，雖於前生之侯不稱之，其因藉而回藉，
以書進，藉指其侯，事及福也，以時敬供，到侯所
習，切之，欲還其，然有等後，特不略，以設一因
也，故，其為其時，因法人所回，也，公，以社，者，里
說，社，取，才，南，也，別，第，數，往，也，括，其，年，瑞，所，內

式有之。學門也、連同就收上人等心及土地前
卷抄、今計已書二万餘以上、即憶の十季前未
竟之功、如方二三巻、第一即經訪遺佚或計五
、号不部迄三万餘卷、一而通釋精要及集解
各方以表其旨、如定仍留二万餘、一而盡讀論
考索引、公名後主都之政索引、殊在一二万爲
之矣、所撰策々諸索引之生成、二万餘以細正
其書之歟實記證、世是編製索引、必將孤本之
を讀先り多し、故諸事少得爲手冊、故便從
了、用印決定日々事の目録毎月果數十條、分

新編中國名人年譜集成附詳盡索引序

所謂新編中國名人年譜集成者，以余曾於四十年前從事同一工作。因抗戰而中止。蓋自民國二十一年一二八本館劫後半載復業，迄二十六年八一三之全面抗戰期間，利用本館董事會決議年撥盈餘一部分，以供復興東方圖書館之用，先後訪購木版古籍十四萬冊，其中括有年譜一百二十三十種，連同中國史地叢書所收館內外專家新著如千種，合計不下二百餘種，得暇輒加研究。藉悉年譜之作，實始於宋，多數爲譜主自訂，或口授子弟門人筆述；不則亦於譜主沒世未久，其門人故舊，就見聞或遺稿代爲編纂，幾等於譜主親撰。其中所述言行史實大都詳確，古代著作原以藏諸名山傳諸其人；故鮮有顧忌，此與歷代正史率由新朝爲勝朝所撰，遇有不利於新朝之記載，無不刪汰，甚或曲筆爲之。幸而我國修史者多爲具有正義感之學者，不肯歪曲過甚，寧刪汰忌諱；然因是不免失真已多，持與私人年譜相較，往往不無差異。此爲宋以後之年譜可貴者也。

至唐五代以前之年譜，則由後人就史書或譜主遺著搜集考據而成，不如宋以後各譜之迫真；然合冶一爐，亦足備參證，然究非宋以後年譜之比也。是爲余四十年前所得之印像。

今者旅臺將及卅載，續收中外圖籍約達五萬冊。鑑於前在大陸所藏之七萬冊珍貴圖籍，以共匪竊據大陸，未及移出，以致散佚或陷於不可知之命運者，懲前毖後，特斥資自設一圖書館，命名爲財團法人雲五圖書館，公諸社會閱覽，計所收中文圖書別集類往往括有年譜在內或有已單行者，連同新收近人著作及史地叢書舊刊，合計已達二百種以上。緬懷四十年前未竟之功，假我二三年，當一面續訪遺佚或新著，當不難達三百種左右；一面選擇精要及具有各方代表性者，假定仍留二百種；一面逐譜編製索引，則最後全部之總索引，殆在一二百萬之數，不僅集年譜索引之大成，亦可持以糾正史書之闕失訛誤。惟是編製索引，須將孤本之年譜先行景印，每譜至少須得若干冊，始便從事。因卽決定自本年四月起每月景印十種，分輯發行，其版式不同者皆統一爲卅二開本。查古籍多爲二十四開或三十二開。卅二開本者，其原式大小不變，廿四開者略予縮小，字體亦朗然可觀。至原史地叢書係卅二開本，除字體過小予以重排，餘則照原式景印。人人文庫本爲四十開，字體略小，研究年譜者多爲中年以上之士，因一律放大爲卅二開，則字體隨版式而加大；且集成全書可大小一致，間有佳作爲同業出版而必須納入集成者，則當治讓版權，想同業樂觀厥成，當不難達成協議也。是爲序。

中華民國六十七年三月十五日王雲五

序

年譜依編年順序記載一人生平之事蹟，宋以後名人往往有之，大抵爲譜主自訂，或爲門生故舊所撰，亦有後人於古代名人就其著述，考其事蹟，爲之編訂者。年譜所述言行事實，大都詳確，可補史書之厥失，此其可貴處。

商務印書館從事編輯歷代名人年譜，始於上海，主其事者爲本館王故董事長雲五先生。遷台後，及雲老復主持本館，以前在大陸所藏圖籍散佚，重新蒐集，歷年所得舊刊新著，已達二百餘種，定名新編中國名人年譜集成，自民國六十七年四月起分輯發行，每輯十冊，迄六十八年雲老逝世之時，已刊行六輯。七輯以後自本年起照原定計畫陸續刊行。今雲老雖已謝世，不克親睹全部計畫之完成，然各輯目錄早經其生前決定，爲誌其四十餘年來與年譜集成之編輯工作相始終，仍標明雲老主編。

臺灣商務印書館編審委員會

民國六十九年四月二日

章 炳 麟 傳 略

A Biographic Sketch of Chang Ping-lin

章炳麟傳略

據王伊同教授稿本

A Biographic Sketch of Chang Ping-lin

Based on Professor Wang Yi-t'ung's work prepared in February 1963 for the Research Project on Men and Politics in Republican China of Columbia University under the direction of Mr. Howard L. Boorman.

Chang Ping-lin 章炳麟

Original *ming*: Hsüeh-sheng 學乘, Chiang 絳.

Original *tzu*: Mei-shu 枚叔.

Hao: T'ai-yen 太炎, Tao-han 劉漢.

Born December 25, 1868, in Yü-hang 餘杭, Chekiang.

Died June 14, 1936, Soochow, Kiangsu.

A revolutionist and classical scholar, Chang Ping-lin in his boyhood attended the Ku-ching ching-se 詁經精舍 in Hangchow, where he studied philology and linguistics under Yü Yüeh 俞樾 (see Arthur W. Hummel, ed., *Eminent Chinese of the Ch'ing Period, 1644—1912*, 2 vols. [Washington D. C., 1943], 11.744—745. Hereafter cited as *ECCP*). For some time he also received instruction from Huang I-chou 黃以周 (*tzu* Yüan-t'ung 元同, a *chü-jen* of 1870, 1818?—1879, December) and T'an Hsien 譚獻 (*tzu* Chung-hsiu 仲修, *hao* Fu-t'ang 復堂, 1832—1901).

In 1896, with Wang K'ang-nien 汪康年 (*ECCP* 11.822), Liang Ch'i-ch'ao 梁啟超 (1873—1926), and Hsia Tseng-yu 夏曾佑 (d. 1924), Chang Ping-lin published the *Shih-wu-pao*

時務報 (a tri-monthly) in Shanghai to advocate revolution. Two years later, following a clash between Wang and Liang, the paper was renamed *Ch'ang-yen-pao* 昌言報, with Chang Ping-lin as its chief-editor.

Hsia Tseng-yu was invited in 1898 by Chang Chih-tung 張之洞 (ECCP 1.27—32) to join his staff in Wu-ch'ang 武昌. Upon the joint recommendation of Hsia Tseng-yu and Ch'ien Hsin 錢恂 (d. 1922, an elder brother of Hsüan-t'ung 玄同, 1887—1939), Chang Chih-tung also offered Chang Ping-lin a post. Chang Ping-lin soon clashed with Liang Ting-fen 梁鼎芬 (ECCP 1.92), the chancellor of the Liang-hu 兩湖 Academy, who recommended and effected Chang Ping-lin's dismissal. After a short stay in Formosa, Chang Ping-lin went to Japan at the invitation of Sun Wen 孫文 (T. I-hsien or Yet-sen 逸仙, H. Chung-shan 中山, November 12, 1866—1925, March 12), where he stayed in the house of Liang Ch'i-ch'ao.

At this point some honest differences in political ideology began to take definite shape between K'ang Yu-wei 康有爲 (ECCP 11.702—703) and Liang Ch'i-ch'ao on the one hand, Chang Ping-lin on the other. Before the *coup d'état* of 1898, K'ang, Liang, and Chang were all aiming at drastic reformation as the guarantee for China's survival; paying little attention to the question whether or not to keep the Emperor as the head of the government. After the *coup d'état*, however, while not arguing the need for reforms, K'ang Yu-wei believed that the Emperor was the only hope for China, and he was determined to support him against the reactionary Empress Dowager almost at all cost. To Chang Ping-lin, on the other hand, the Manchus, including the Emperor himself, were the greatest enemy of the Chinese and therefore had to be eliminated if any reform movement was to succeed. Among the intellectual revolutionists then residing in Japan, therefore, a serious cleavage had already taken place, to be widened and deepened at a later date.

T'ang Ts'ai-ch'ang 唐才常 (*ECCP* 1.30), a man of action, was one of the few who tried to unite the two factions. In June, 1900, he called a meeting in Chang-yüan 張園, Shanghai, which was attended by Jung Hung 容闕 (*ECCP* 1.402—405), Wen T'ing-shih 文廷式 (*ECCP* 11.855—856), Yen Fu 嚴復 (1854—1921), Wu Pao-ch'u 吳保初 (T. Yen-fu 彥復, Chün-sui 君遂, 1867—1913, February), Chang Ping-lin and several hundred others. T'ang Ts'ai-ch'ang's real purpose in arranging this meeting was to support a military movement of the revolutionists by drawing on the financial assistance that might come from K'ang Yu-wei's monarchist group. In the covenant of the meeting there was an article emphasizing the "finding the means and ways to show one's loyalty to the monarch and to express in concrete terms one's patriotism," to which Chang Ping-lin was fervently opposed. As a visible gesture of his determination, he cut off his braids.

In any case T'ang's movement was ill-planned and mis-carried. In July T'ang and his nineteen accomplices were arrested and executed at Wu-ch'ang. All those attending the Chang-yüan meeting were sought for by the court. Consequently Chang Ping-lin went to Soochow to teach at the Chung-hsi shu-yüan 中西書院 (renamed Tung-wu ta-hsüeh 東吳大學 in 1901), a school financed by American missionaries. While teaching there, he once suggested to his students as an essay topic a discussion of Li Tzu-ch'eng and Hu Lin-i, "Li Tzu-ch'eng Hu Lin-i lun" 李自成胡林翼論. Li Tzu-ch'eng (*ECCP* 1.491—493) was traditionally regarded as the rebel responsible directly for the downfall of the Ming and indirectly for the rise of the Manchus to power, while Hu lin-i (*ECCP* 1.333-335) was a close associate of Tseng Kuo-fan 曾國藩 (*ECCP* 11.751—756) who contributed most to suppressing the Taiping Rebellion. From the viewpoint of the Manchu ruling class Chang Ping-lin's suggested topic was naturally provocative and disloyal. En-ming 恩銘 (*ECCP* 1.180), the Governor of Kiangsu, therefore, pressed the school authorities

for Chang's arrest, who, however, was given enough time to escape to Japan.

In 1902, while in Japan, Chang Ping-lin sponsored a meeting in commemoration of the 242th anniversary of China's conquest by the Manchus (Chih-na wang-kuo erh-pai-szu-shih-erh-nien chi-nien hui 支那亡國二百四十二年紀念會). A circular note written to that effect was prepared and distributed to refugee Chinese in Japan. This scheduled meeting, though called off by the Japanese government at the request of the Ch'ing Minister, gave birth to many revolutionary organizations formed in later years among Chinese students in Japan.

Upon his return to Shanghai in 1903, Chang Ping-lin contributed revolutionary articles to the *Kuo-ts'ui hsüeh-pao* 國粹學報, a supposedly scholarly magazine operated by Teng Shih 鄧實 (T. Ch'iu-mei 秋枚) and Liu Shih-p'ei 劉師培 (1884—1919). At the same time he orally advocated the overthrow of the Manchu government to a group of about 130 young students at the Ai-kuo hsüeh-she 愛國學社, established by Ts'ai Yüan-p'ei 蔡元培 (1867—1940), Huang Yen-p'ei 黃炎培 (T. Jan-chih 任之, 1879—1965, December 21) and himself. It was also in the Ai-kuo hsüeh-she that Chang Ping-lin made the acquaintance of Tsou Jung 鄒容 (T. Wei-tan 蔚丹, 1885?—1905), the author of the *Ko-ming-chün* 革命軍.

Chang Ping-lin's preface to the *Ko-ming-chün*, together with his article *Po K'ang Yu-wei cheng-chien-shu* 駁康有爲政見書, in which he denounced the reigning monarch as a devil unable to distinguish beans from wheat ("Tai-t'ien hsiao-ch'ou, wei-pien shu-mai 戴活小醜, 未辨菽麥"), gave cause to his arrest and imprisonment, which lasted until July, 1906.

Released from prison, he was given a hero's welcome by co-revolutionists in Japan, where he became the chief-editor

of the *Min-pao* 民報, a newspaper published in Tokyo to counteract the reactionary ideas advocated by Liang Ch'i-ch'ao's *Hsin-min ts'ung-pao* 新民叢報 with its headquarter in Yokohama. Altogether he edited the 6th (July 25, 1906) through the 18th (December 25, 1907) issues, in addition to the 23rd (August 10, 1908) and 24th (October 10, 1908), of which the 12th issue (March 6, 1907), which bears the title *T'ien-t'ao* 天討, was most devastating to the prestige of the Ch'ing court. The *Min-pao*, however, was finally forced by the Japanese government to suspend publication in October, 1908.

Chang Ping-lin stayed in Japan until the founding of the Provisional Government in Nanking, where he was offered the post of consultant to President Sun Wen, an office he remained even after Yüan Shih-k'ai's 袁世凱 (1859—1916) election to the Presidency in Peking. For a very short while he visited Manchuria in the capacity of Tung-san-sheng chih-pien-shih 東三省殖邊使, a powerless position offered him by Yüan.

In 1913 he resigned his new post and returned to Shanghai. After the failure of the Second Revolution, he revisited Peking on a mission to reorganize a political party which he had previously headed, the Kung-ho-tang 共和黨. Immediately after his arrival in Peking, however, he was placed under house arrest, where only his most faithful disciples were admitted to pay him visits. It was not until Yüan Shih-k'ai's death in June, 1916 that he regained freedom.

In the meantime, a revolutionary government was formed in Canton, where Chang Ping-lin was appointed the secretary-general. After this date he withdrew completely from active politics, except for occasional political outbursts, such as a letter to Li Yüan-hung 黎元洪 (T. Sung-ch'ing 宋卿, 1864—1928) urging him not to accept the office of presidency offered him by a coalition of warlords, a call issued in 1924

to older members of the Tung-meng-hui 同盟會 for a meeting to discuss ways of halting Communist activities within the political party now known as the Kuomintang 國民黨, and a visit paid in 1932 to Chang Hsüeh-liang 張學良 (T. Han-ch'ing 漢卿, b. 1898) in Peiping urging him to harass the Japanese so as to lessen their pressure on the Chinese army then fighting in Shanghai.

Many of Chang Ping-lin's early co-revolutionists entered government service after the founding of the Nationalist regime in Nanking, but Chang Ping-lin obstinately declined any political offer. The only two benefits he received from the government sources were firstly a gift of 10,000 *yüan* intended for medical treatment of his nose trouble which he used instead for the founding of Chang-shih kuo-hsüeh Chiang-hsi so 章氏國學講習所 in Soochow (later moved to Shanghai and renamed T'ai-yen wen-hsüeh-yüan 太炎文學院, finally closed in September, 1940) and secondly an offer of a state funeral formally proclaimed on July 9, 1936.

Apart from his political activities, Chang Ping-lin was basically a scholar of the first order. Before he was thirty years old, he devoted himself to the study of Buddhist literature (particularly the *Chü-she-wei-lun* 具舍維論, the *Abbidharma-kosä-sästra*) which he compared with the teachings of Lao-tzu and Chuang-tzu, reaching conclusions in a manner never thought possible by previous scholars (see his *Chuang-tzu chieh-ku*, 莊子解故 [1 *chüan*] and his *Ch'i-wu-lun shih* 齊物論釋 [1 *chüan*]). In classical studies he preferred the traditional *ku-wen* 古文 school (see his *T'ai-shih-kung ku-wen shang-shu k'ao* 太史公古文尚書攷 [1 *chüan*], and his *Ku-wen shang-shu shih-i* 古文尚書拾遺 [2 *chüan*], thus singling out the *Tso-chüan* 左傳, as superior to the *Kung-yang* 公羊 and *Ku-liang* 穀梁, which were found to have been corrupted through unorthodox interpretations (see his *Ch'un-ch'iu Tso-chuan hsü-lu* 春秋左傳敘錄 [1 *chüan*] and his *Liu Tzu-cheng Tso-shih shuo*